

Translation and Transliteration

AL-WIRD AL-LATĪF

The Graceful and Benevolent Litany

Morning and Evening Devotions

Compiled by:

Imām ‘Abdullāh Ibn ‘Alawī Al-Haddād

الْوَرْدُ اللَّطِيفُ

Edited by Professor G. Mohamed

THIS KITĀB IS DEDICATED TO:

- **My late parents Abdul Ghani and Fatima
Mohamed and my late wife Rukeyah
Mohamed**
- **My wife Fatgeha**
- **My children Ashraf, Nawal and Taariq**
- **My daughter-in-law Shanaaz and**
- **All my grandchildren.**

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May Allāh ﷻ bless and reward all the above contributors, in this world, and in the Hereafter.

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INTRODUCTION



The *Wird al-Laṭīf*, which is a form of Dhikrullāh (Remembrance of Allāh), is also known as *The Graceful and Benevolent Litany*. It reflects on many of the Attributes of Allah ﷻ. In view of this fact, the worshipper is exhorted by the author, to internalize and implement the many advises of Allāh ﷻ and His Prophet ﷺ contained in this *wird*.

The *Wird al-Laṭīf* was compiled by the Renewer of the 12th century (A.H), (A.H. means after the Hijrah; the Prophet's migration from Makkah to Madinah). Imām Abdullāh ibn 'Alawī al-Ḥaddād, and author of the famous Rātibul Ḥaddād. This *wird* consists of invocatory sayings of the Prophet ﷺ, which the author has holistically weaved between pertinent Qur'ānic Verses into a graceful and harmonious tapestry. Coupled with these, are a number of inspirational lines provided by the author himself. This *wird* is called the *Wird al-Laṭīf*, because it is the 'kinder and lighter' of the *awrād*, compared to the *Wird al-Akbar*, which is more intense.

A *wird* (pl. *awrād*) is a litany one chooses to recite for invocatory purposes, that is, appealing to the Almighty. The *Asmā al-Ḥusnā* (the Ninety Nine Names of Allāh) is an example of a *wird*.

The *Wird al-Laṭīf* can be recited individually or in congregation, the latter being the preferred method. It is recommended that it be recited after the Fajr prayer in the morning and after the Maghrib prayer in the evening; but it can be recited at any time of the day.

The prime reason for the translation and transliteration of the *Wird al-Laṭīf*, is for us to understand, internalize, reflect-on and implement the many advises contained in this litany, and to enable us to climb the various *Stations* (*Maqām*) in our journey towards Allāh ﷻ, the Most Compassionate, Most Merciful.

The Benefits of Reciting the *Wird al-Laṭīf*:

1. The Remembrance of Allāh ﷻ is the prime reason for reciting the *Wird al-Laṭīf*. Says Allāh ﷻ in the Holy Qur’ān in **Sūrah Muzzammil (73) Verse 8:** “Remember the Name of your Lord and devote yourself to Him wholeheartedly.”
2. Reciting this *Wird al-Laṭīf* on a daily basis will remove the obstructing veils from us, and sensitize our hearts to receive the many Divine Messages that

are constantly pouring forth from our Creator, the Exalted.

3. Says the Prophet ﷺ in a Ḥadīth: “The Remembrance of Allāh is the best of actions, and the purest in the Eyes of your King.” (At-Tirmidhī and Ibn Māja).
4. Through the many different vibrations engineered by Dhikrullāh (Remembrance of Allāh) we can balance our bodies, hearts, minds and souls and thus heal:
 - Illnesses of the Body (Cancers, Diabetes and other Chronic Ailments)
 - Illnesses of the Mind (Anxieties, Phobias, Depressions),
 - Illnesses of the Soul (Tazkiyah al-Nafs/ Purification of the Soul) like Anger, Ḥasad, Ostentation, Arrogance, Greed, Lust and,
 - Illnesses of the Heart (Taṣfiyah al-Qalb/Cleansing of the Heart), which are basically the same as those of the Nafs.
5. It is a protection against:
 - Motor Vehicle Accidents and accidents at home, at school and at the workplace.
 - Violence, Crime, Intimidation and Xenophobia.
 - Ḥasad, Covetousness, the Evil Eye and Sihr.

For the Qur’ānic translations we opted for “The Holy Qur’ān by Yusuf Ali, “The Noble Qur’ān by Drs Muḥammad Al-Hilālī and Muḥsin Khan and “The

Qur'ān by Mawlana Wāḥiduddīn Khan. In order to make it easy for readers from any part of the world to read the transliteration of the Arabic, we have used, in the main, the *Encyclopedia of Islam* (New Edition) with minor adjustments. This translation has valuable end notes to explain the meanings of untranslatable Arabic words, Islamic concepts, Qur'ānic quotations and Aḥādīth.

Given the turbulent times in which we live, the daily recitation of the *Wird al-Laṭīf* is all important and a must. We ask the Almighty Allāh ﷻ for good health and well-being; for His Protection; for His Proximity and His Riḍwān (His Good Pleasure); Āmīn Yā Rabb.

Ḥabīb 'Umar ibn Sālīm ibn Ḥafīẓ recommends that after the recitation of the *Wird al-Laṭīf* or any *Awṛād*, the supplicant should say:

- *Astaghfirullāhalladhī lā ilāha illā huwar raḥmānur raḥīm*ul ḥayyul qayyūmul ladhī lā yamūtu wa atūbu ilayhi, rabbighfirli (27 times).
- *Astaghfirullāha lil mu'minīna wal mu'mināt* (27 times).

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THE BIOGRAPHY OF IMĀM ‘ABDULLĀH IBN ‘ALAWĪ AL-ḤADDĀD



Imām ‘Abdullāh ibn ‘Alawī al-Ḥaddād, the author of the well-known daily *wird* (or litany) *Rātib al-Ḥaddād*, is a member of a large family of saints, scholars and *du‘āt* of the *Bā ‘Alawī* family of Ḥaḍramawt. The roots of this family go back to Imām Aḥmad al-Muhājir, a descendant of Nabī Muḥammad ﷺ through Imām ‘Alī al-‘Uraydi son of Imām Ja‘far al-Ṣādiq. Imām Aḥmad is known as *al-Muhājir*, because he fled (*hijrah*) the heavy political disturbances in Baghdad (where his father had moved earlier from Madinah), and moved with his family to Yemen, and eventually settled in Ḥaḍramawt. His *qabr* (grave) is still there, built-up and frequented by the *Bā ‘Alawīs* and others.

Books on *Taṣawwuf*, and especially the works of Imām Ghazālī were studied, memorized, dissected, practiced and passed on from generation to generation. During the early part of the history of this family, they preferred anonymity. Their spiritual methods and insights were preserved like a closely guarded family

secret. The value of this remarkable family-focussed spirituality, came to the notice of the broader *Ummah* much later. They made a particularly strong impression in Makkah and Madinah from around the 9th – 10th centuries A.H. onwards, when a number of the *Bā ‘Alawī Sayyids* moved to the *Hijās* and settled there. The *da’wa* activities of this family, is probably the primary reason for the spread of Islam in South East Asia. Traditional Islam was brought to Indonesia, the Phillipines, Malaysia, Brunei and a large part of Southern India in this way.

The great spiritual leader and organizer of the *Bā ‘Alawī ṭarīqah* was Imām Muḥammad al-Faqīh al-Muqaddam Bā ‘Alawī. He received the *ṣūfī* spiritual lineage that passes through Imām Ghazālī, from Abū Madyan, during the 6th century A.H., the age of the emergence of the great *ṭuruq*. The family also possesses lineages that go back to the Nabī ﷺ through this family.

Imām ‘Abdullāh al-Ḥaddād was born on a Sunday night, during the month of *Ṣafr*, in the year 1043 A.H. (1622 C.E.). His father was ‘Alawī ibn Muḥammad ibn Aḥmad al-Ḥaddād, and his mother the very pious Salma bint ‘Aydarūs ibn Aḥmad al-Ḥibshi. Both of them died

in the year 1073 A.H. (1652 C.E.), when the Imām was thirty (30) years old.

The Imām contracted small-pox at the age of three (3), and as a result, lost his eyesight. He grew up in Tarīm, one of the well-known towns in Ḥaḍramawt. It was here that he memorized the Qur’ān. He displayed a very powerful spiritual tendency from a very early age. The Imām used to go into very deep spiritual states during the *Ḥaḍrah*. One childhood friend of his, Imām Aḥmad ‘Umr al-Hadawān said, that at times he could not come out of his state of bliss, unless they carried and placed him on top of the *qabr* of Imām Muḥammad al-Faqīh al-Muqaddam. The Imām also won the favour of the spiritual masters of his time. Another friend of his, Imām Aḥmad Hāshim al-Ḥibshī said, that they use to study together the works of Imām Ghazālī under the great Shaykh of the *Bā ‘Alawīs*, Imām ‘Umr ‘Abdurraḥmān al-‘Aṭṭās. During one session, the Shaykh told him: “You and ‘Abdullāh al-Ḥaddād are the same at the beginning, and you will part the same at the ending.

In his early life, the Imām travelled frequently. Whenever he heard of a saintly person, he would pay him a visit in order to receive his blessings and

guidance. In this way, he built up a collection of *ijāzāt* and *khirqahs*, details of which can be seen in the great collections of the 'Alawī scholars.

The dominant figures in the spiritual life and development of the Imām, were Sayyid 'Umr al-'Aṭṭās and Sayyid Muḥammad ibn 'Alawī, the latter being the great Makkan scholar and spiritual guide. These, and other *shuyūkh*, thought highly of the Imām. Sayyid 'Umr al-'Aṭṭās for example said, that no one equalled Imām al-Ḥaddād in their age. Sayyid Aḥmad ibn Nāṣir compared Imām al-Ḥaddād to Bā Yazīd al-Bistamī. The great scholar, Sayyid Shaykhayn ibn Ḥusayn, called Imām al-Ḥaddād, "the *Ka'bah* of hearts".

The Imām is known to have frequented the *qabr* of Nabī Hūd (may Allah's Peace and Blessings be upon him), which is located in Ḥaḍramawt. He advised people to recite the *mawlūd* at this holy shrine. He also regularly spent time at the *qabr* of al-Faqīh al-Muqaddam and Shaykh Abū Bakr bin Sālīm al-'Aynatī. The name of the last saint is quoted in one of the works of Tuan Yūsuf. In fact, Tuan Yūsuf ends one of his treatises with a piece of the poetry of Shaykh Abū Bakr bin Sālīm. According to his students, the Imām used to

do these visitations after 'Asr on both Fridays and Tuesdays.

Imām al-Ḥaddād performed his *Hajj* in the year 1079 A.H. He was thirty-six (36) years old at the time and stayed at the house of Sayyid Ḥusayn Bā Faḍl in Makkah. His landlord also thought highly of him. Sayyid Ḥusayn saw in him a combination of the traits of both Sayyid Muḥammad ibn 'Alawī and the great *ṣūfi shaykh* of Makkah Aḥmad al-Qushāshī.

Imām al-Ḥaddād was actively involved in teaching. Since the age of twenty-seven (27), he taught at the famous *Masjid al-Hujayrah* in Tarīm. At the same time, he conducted classes at his *zāwiyah*. A point to note here is, that the whole concept of a *zāwiyah* as an educational institution rather than fundamentally as a place of worship or *masjid*, is a typical 'Alawī phenomenon. They built *zawāyā* (pl. of *zāwiyah*) near or next to the *masājid* wherever they travelled or settled. His classes were well attended, and from those classes, emerged some of the greatest scholars in Ḥaḍrami history. The author of the world famous *risālah al-jāmi'ah*, Imām Aḥmad Zayn al-Ḥibshī for example, attended those classes for approximately forty (40) years.

In the year 1083 A.H. (1662 C.E), at the age of forty (40), Imām al-Ḥaddād built his home near Tarīm. The house is in the centre of a complex, surrounded by a *masjid* (*Masjid al-Faṭḥ*). This hallowed place soon became the spiritual and intellectual centre of Ḥaḍramawt. The list of scholars and *ṣufiyyah*, who attended or stayed at this place, is too long to mention. Huge charitable *ḥaḥalāt* (pl. of *ḥaḥlah* - gatherings) were held at this *masjid*, where both rich and poor were hosted. The Imām called this place *Ḥāwī al-Khayrāt wa al-Nūr*, which literally means “embracing goodness and light”.

In the beginning, Imām al-Ḥaddād stayed at *al-Ḥāwī* for short periods of time, sometimes for a year, whereafter he would return to the city. In the year 1099 A.H. (1678 C.E.), at the age of fifty-six (56), he moved to *al-Ḥāwī* permanently, where he had daily classes, on Mondays and Thursdays. These were held inside or on the roof of the house. Other classes were held every night in the *masjid*.

The Imām passed away in the year 1132 A.H. (1711 C.E.) at the age of eighty-nine (89). He fell sick on the 27th of *Ramaḍān* of that year and remained sick until the 7th of *Dhul Qa'dah*. The *ghusl* was done by his son and

successor, Sayyid Ḥasan al-Ḥaddād and the *janāzah* was led by his other son, Sayyid ‘Alawī. The attendance at the *janāzah* was so huge, that it was said, that the *mayyit* left the house after ‘*Asr*, and was only laid to rest in the *qabr* after sunset.

Imām al-Ḥaddād left 10 children – 6 sons and 4 daughters. In addition to all this, the Imām left a considerable legacy of writings. The Imām’s books, which are highly recommended, and where poetry takes pride of place, have benefitted generations of both students and scholars. One scholar said that most of the Imām’s deepest insights are contained in his poetry. Interestingly, the descendants of a few local Imāms have copies of the famous commentary of Imām Aḥmad bin Sumayyit on the *Lāmiyyah* (called *Lāmiyyah* because each verse ends with the Arabic letter *lām*) of Imām al-Ḥaddād. He also composed a series of *awrād* (or litanies), most of which are central to the daily practices of the *Bā ‘Alawiyyah*, and their students.

Imām ‘Abdullāh al-Ḥaddād has written a number of very useful books. Here is a list of some of them:

- *Al-Nasā’ih al-Dīniyyah* – Advice of the Dīn
- *Al-Da’wah al-Tāmmah* – The Complete Message
- *Risālah al-Mu’āwanah wa al-Mudhāharah wa*

al-Muwāzarah – Book of Assistance

- *Kitāb al-Murīd* – Book of the Seeker or Spiritual Traveller
- *Risālah al-Mudhākarah* – Book of Reminiscence
- *Sabīl al-Iddikār wa al-I'tibār* – Lives of Man
- *Tathbīt al-Fu'ād* – Strengthening of the Heart

Some of these books have recently been translated into English. The translations of Dr. Muṣṭafā al-Badawī, whom we personally know, is highly recommended.

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الْوَرْدُ اللَّطِيفُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ
وَلَمْ يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④﴾
(ثَلَاثًا)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ②
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثِ
فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤﴾
(ثَلَاثًا)

سُورَةُ الْإِخْلَاصِ (١١٢)، آيَات ١-٤

سُورَةُ الْفَلَقِ (١١٣)، آيَات ١-٥

**Bismillāhir raḥmānir
raḥīm**

1 Qul huwal lāhu aḥad.

2 Allāhuṣ ṣamad.

*3 Lam yalid wa lam
yūlad.*

*4 Wa lam yakul lahū
kufuwan aḥad.
(3 times)*

**Bismillāhir raḥmānir
raḥīm**

*1 Qul a'ūdhu birabbil
falaq.*

2 Min sharri mā khalaq.

*3 Wa min sharri
ghāsiqin idhā waqab.*

*4 Wa min sharrin
naḥḥāthāti fil 'uqad.*

*5 Wa min sharri ḥāsadin
idhā ḥasad. (3 times)*

**In the Name of Allāh,
Most Compassionate,
Most Merciful.**

*1 Say: He is Allāh, the
One and Only;*

*2 Allāh, the Eternal,
Absolute;*

*3 He was not born, nor
does He give birth;*

*4 And there is nothing
like Him.⁸ (3 times)*

**In the Name of Allāh,
Most Compassionate,
Most Merciful.**

*1 Say: I seek refuge with
the Lord of the
daybreak;*

*2 From the mischief of
created things;*

*3 From the mischief of
darkness as it becomes
intense;*

*4 From the mischief of those
who practise secret arts;*

*5 And from the mischief
of the envious one as he
practises envy.⁹ (3 times)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ②
إِلَهِ النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④
الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ⑤ مِنْ
الْجَنَّةِ وَالنَّاسِ ⑥﴾ (ثَلَاثًا)

﴿رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ⑦
وَأَعُوذُ بِكَ رَبَّ أَنْ يَحْضُرُونِ ⑧﴾ (ثَلَاثًا)

سُورَةُ النَّاسِ (١١٤)، آيَات ١-٦

سُورَةُ الْمُؤْمِنُونَ (٢٣)، آيَات ٩٧-٩٨

**Bismillāhir raḥmānir
raḥīm**

*1 Qul a'ūdhu birabbīn
nās.*

2 Malikin nās.

3 Ilāhin nās.

*4 Min sharril waswāsīl
khannās.*

*5 Alladhī yuwaswisu fī
ṣudūrin nās.*

*6 Minal jinnati
wannās. (3 times)*

*Rabbi a'ūdhu bika min
hamazātish shayātīn. Wa
a'ūdhu bika rabbi
ayyaḥḍurūn.
(3 times)*

**In the Name of Allāh,
Most Compassionate,
Most Merciful.**

*1 Say: I seek refuge with
the Lord and Cherisher
of mankind;*

*2 The King (or Ruler) of
mankind;*

*3 The God (or Judge) of
mankind;*

*4 From the mischief of
the whisperer (of evil),
who withdraws;*

*5 (The whisperer) who
whispers into the
hearts of mankind;*

*6 From among jinn and
men.¹⁰ (3 times)*

*O my Lord! I seek refuge
with You from the
suggestions of the Evil
Ones; And I seek refuge
with You, O my Lord! In
the event that they come
near me.¹¹ (3 times)*

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا
 لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ ۚ لَا
 إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾ وَمَنْ يَدْعُ
 مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ ۚ فَإِنَّمَا حِسَابُهُ
 عِنْدَ رَبِّهِ ۖ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾ وَقُلْ رَبِّ
 اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١١٨﴾

*Afaḥasibtum annamā
khalaqnākum 'abathaw
wa annakum ilaynā lā
turja 'ūn.*

*“Did you (really) imagine
that We created you
without any purpose, and
that you would not be
brought back to Us (for
account)?”*

*Fata 'ālallāhul malikul
ḥaqqu lā ilāha illā huwa
rabbul 'arshil karīm.*

*Therefore, Exalted be
Allāh, the True King; there
is no god but He; the Lord
of the Throne of Honour!*

*Wa may yad'u ma 'allāhi
ilāhan ākhara lā burhāna
lahū bihī fa 'innamā
ḥisābuhū 'inda rabbihī
innahū lā yufliḥul kāfirūn.*

*He who invokes another
deity along with Allāh – a
deity of whose divinity he
has no proof – will be
brought to account by his
Lord. Verily, the
unbelievers will not be
successful.*

*Wa qurrab-bighfir
warḥam wa anta khayrur
rāḥimīn.*

*So say: “O my Lord!
Forgive us and have
Mercy on us; for You are
the best of those Who show
Mercy!”¹²*

﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾﴾

وَلَهُ الْحَمْدُ فِي السَّمُوتِ وَالْأَرْضِ وَعَشِيًّا

وَحِينَ تَضْهُرُونَ ﴿١٨﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ

بَعْدَ مَوْتِهَا ۚ وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾﴾

* أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ

الرَّجِيمِ. (ثَلَاثًا)

*Fa subḥānallāhi ḥīna
tumsūna wa ḥīna
tuṣbiḥūn.*

*Wa laḥul ḥamdu
fiṣṣamāwāti wal ardi
wa 'ashiyyaw wa ḥīna
tuzḥirūn.*

*Yukhrījul ḥayya minal
mayyiti wa yukhrījul
mayyita minal ḥayyi wa
yuḥyil arḍa ba'da
mawtiḥā wa kadhālika
tukhrajūn.*

✽ A'ūdhu billāhis
samī'il 'alīmi minash
shayṭānir rajīm.
(3 times)

*So glorify Allāh in the
evening and in the
morning.*

*And Praise be to Him in
the Heavens and on earth;
and glorify Him in the
late afternoon and at
midday.*

*It is He Who revives the
living out of the lifeless,
and cause the living to
die. He gives life to the
earth after its death; and
you shall be raised to life
(resurrected) in the same
way!¹³*

✽ I seek refuge in Allāh,
the All-Hearing, the All-
Knowing, from the
rejected shayṭān.¹⁴
(3 times)

﴿لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ
 خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ
 الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾
 هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ عِلْمُ الْغَيْبِ
 وَالشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ
 الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ أَلَمَلِكُ الْقُدُّوسُ السَّلَامُ
 الْمُؤْمِنُ الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ
 سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

*Law anzalnā hādhal
qurāna ‘alā jabalil lara
aytahū khāshi ‘am
mutaṣaddi ‘am min
khashyatillāh, wa tilkal
amthālu naḍribuhā linnāsi
la ‘allāhum yatafakkarūn.*

*Huwallāhulladhī lā ilāha
illā huwa ‘ālimul ghaybi
wash shahādati huwar
raḥmānur raḥīm.*

*Huwallāhulladhī lā ilāha
illā huwal malikul
quddūsus salāmul
mu‘minul muhayminul
‘azīzul jabbārul
mutakabbir,*

*subḥānallāhi ‘ammā
yushrikūn.*

*Had We sent down this
Qur’ān on a mountain, you
would have certainly seen
it humbling itself and
splitting asunder for its
fear of Allāh. We relate
these parables to men so
that they may reflect.*

*He is Allāh; there is no
god, but Him. The All-
Knower of the Unseen and
the seen. He is the Most
Compassionate, Most
Merciful.*

*He is Allāh; there is no
god, but Him; the King,
the Most Pure, the Source
of Peace (Perfection), the
Giver of Security, the
Protector, the All-Mighty,
the Compeller, the
Supremely Great;*

*Glory be to Allāh. (High is
He) above all that they
associate as partners with
Him.*

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

﴿سَلَّمَ عَلَى نُوحٍ فِي الْعَلَمِينَ ﴿٧٩﴾ إِنَّا كَذَلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُ مِنْ عِبَادِنَا
الْمُؤْمِنِينَ ﴿٨١﴾﴾

* أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا
خَلَقَ. (ثَلَاثًا)

سُورَةُ الْحَشْرِ (٥٩)، آيَات ٢١-٢٤

سُورَةُ الصَّافَّاتِ (٣٧)، آيَات ٧٩-٨١

*Huwallāhul khāliqul
bāri'ul musawwiru lahul
asmā'ul ḥusnā, yusabbiḥu
lahū mā fiṣṣamāwāti wal
arḍi wa huwal 'azīzul
ḥakīm.*

*He is Allāh, the Creator,
the Maker, the Fashioner.
To Him belongs the Most
Beautiful Names.
Everything in the Heavens
and the earth glorify Him.
And He is the All-Mighty,
the All-Wise.¹⁵*

*Salāmun 'alā nūḥin
fil'ālamīn.*

*“Peace and salutations to
Noah among the nations
(man, jinn and all that
exist)!”*

*Innā kadhālika najzil
muḥsinīn.*

*Verily, this is the way that
We reward the righteous.*

*Innahū min 'ibādinal
mu'minīn.*

*For he was one of Our
believing bondsmen.¹⁶*

✽ A'ūdhu bikalimātil
lāhit tammāti min sharri
mā khalaq. (3 times)

✽ I seek refuge in the
Perfect Words of Allāh
from the evil that He
created.¹⁷ (3 times)

* بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.
(ثَلَاثًا)

* اللَّهُمَّ إِنِّي أَصْبَحْتُ [أَمْسَيْتُ] مِنْكَ فِي
نِعْمَةٍ وَعَافِيَةٍ وَسِرٍّ، فَأَتَمِّمْ نِعَمَتَكَ عَلَيَّ وَ
عَافِيَتَكَ وَسِرِّكَ فِي الدُّنْيَا وَالْآخِرَةِ. (ثَلَاثًا)

* اللَّهُمَّ إِنِّي أَصْبَحْتُ [أَمْسَيْتُ] أُشْهِدُكَ،
وَأُشْهِدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ؛
أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ
لَكَ، وَأَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ.
(أَرْبَعًا)

✽ Bismillāhilladhī lā
yaḍurru ma‘asmihī
shay’un fil’arḍi wa lā
fissamā’i wa huwas
samī‘ul ‘alīm.
(3 times)

✽ Allāhumma innī
aṣbaḥtu minka fī ni‘matin
wa ‘āfiyatin wa sitrin,
fa‘atmim ni‘mataka
‘alayya wa ‘āfiyataka wa
sitraka fiddunyā
wal’ākhirah. (3 times)
(In the evenings, recite:
amsaytu instead of
aṣbaḥtu).

✽ Allāhumma innī
aṣbaḥtu ush-hiduka wa
ush-hidu ḥamalata ‘arshika
wa malā’ikataka wa jamī‘a
khalqika, annaka antallāhu
lā ilāha illā anta waḥdaka
lā sharīka laka, wa anna
sayyidanā Muḥammadan
‘abduka wa rasūluk.
(4 times)

✽ In the Name of Allāh,
in Whose Name no harm
can be done on earth or in
Heaven. He is the All-
Hearing, the All-
Knowing.¹⁸ (3 times)

✽ O Allāh! I find myself
this morning with favours
(bounties), good health
and protection from You.
So, O Allāh, complete
Your favours, good health
and Your protection for
me in this world as well as
in the Hereafter.¹⁹
(3 times)

✽ O Allāh! This morning
I take You, the carriers of
Your Throne, Your Angels
and all of creation as
witnesses, that truly You
are Allāh; there is no god,
but You, You have no
partners, and that truly,
Muḥammad is Your
bondsman and
Messenger.²⁰ (4 times)

* الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، حَمْدًا يُوَافِي
نِعْمَهُ وَيُكَافِي مَزِيدَهُ. (ثَلَاثًا)

* أَمَنْتُ بِاللَّهِ الْعَظِيمِ، وَكَفَرْتُ بِالْجِبْتِ
وَالطَّاغُوتِ، وَاسْتَمْسَكْتُ بِالْعُرْوَةِ الْوُثْقَى،
لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ. (ثَلَاثًا)

* رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِسَيِّدِنَا
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَبِيًّا وَرَسُولًا.
(ثَلَاثًا)

* حَسْبِيَ اللَّهُ ۖ لَا إِلَهَ إِلَّا هُوَ ۗ عَلَيْهِ تَوَكَّلْتُ وَهُوَ
رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾. (سَبْعًا)

سُورَةُ التَّوْبَةِ (٩)، آيَةُ ١٢٩

✽ Alḥamdulillāhi rabbil
‘ālamīn, ḥamdan yuwāfī
ni‘amahū wa yukāfī’u
mazīdah. (3 times)

✽ Āmantu billāhil ‘aẓīm,
wa kafartu biljibtī
waṭṭāghūti, wastamsaktu
bil‘urwatil wuthqā,
lanfiṣāma lahā wallāhu
samī‘un ‘alīm.
(3 times)

✽ Raḍītu billāhi rabban
wa bil’islāmi dīnan, wa
bi-sayyidinā
Muḥammadin ṣallallāhu
‘alayhi wa ālihi
wasallama nabiyyan
wa rasūlā. (3 times)

*Ḥasbiyallāhu lā ilāha
illā huwa ‘alayhi
tawakkaltu wa huwa
rabbul ‘arshil ‘aẓīm.
(7 times)*

✽ All Praise is only for
Allāh, Lord of the
Worlds; Praises that are
equal to His Bounties and
matches His added Grace
and Bounties.²¹ (3 times)

✽ I believe in Allāh, the
Great; and I reject all
idols and false gods; and I
grasp solidly the most
trustworthy handhold that
never breaks. And Allāh
is All-Hearing, All-
Knowing.²² (3 times)

✽ I accept Allāh as my
Lord, Islām as my religion,
and our master Muḥammad,
Peace and Blessings be
upon him and his family, as
a Prophet and Messenger.²³
(3 times)

*Allāh is sufficient for me.
There is no god, but He.
In Him do I put my trust,
and He is the Lord of the
Mighty Throne!”²⁴
(7 times)*

* اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ
وَصَحْبِهِ وَسَلَّمَ. (عَشْرًا)

* اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ فُجَاءَةِ الْخَيْرِ،
وَأَعُوذُ بِكَ مِنْ فُجَاءَةِ الشَّرِّ.

* اَللّٰهُمَّ اَنْتَ رَبِّيْ، لَا اِلَهَ اِلَّا اَنْتَ خَلَقْتَنِيْ
وَاَنَا عَبْدُكَ، وَاَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا
اسْتَطَعْتُ، اَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ،
اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَاَبُوْءُ بِذَنْبِيْ فَاغْفِرْ
لِيْ فَاِنَّهُ لَا يَغْفِرُ الذُّنُوبَ اِلَّا اَنْتَ.

✽ Allāhumma ṣalli ‘alā
sayyidinā Muḥammadin
wa ālihī wa ṣaḥbihī wa
sallim. (10 times)

✽ Allāhumma innī
as’aluka min fujā’atil
khayr, wa a’ūdhu bika
min fujā’atish sharr.

✽ Allāhumma anta
rabbī, lā ilāha illā anta
khalaqtanī, wa ana
‘abduka wa ana ‘alā
‘ahdika wa wa’dika
mastata’tu, a’ūdhu bika
min sharri mā ṣana’tu,

abū’ulaka bi ni’matika
‘alayya wa abū’u bi
dhanbī faghfirlī fa’innahū
lā yaghfirudh dhunūba
illā anta.

✽ O Allāh! Send
Blessings upon our master
Muḥammad, his family
and Companions, and
bestow Peace upon them.²⁵
(10 times)

✽ O Allāh! I ask You of
unexpected good fortune,
and I seek refuge in You
from unexpected ill-
fortune.²⁶

✽ O Allāh! You are my
Lord. There is none
worthy of worship besides
You. You have created
me, and I am Your servant,
and I am true to my
promise and commitment
to You, to the best of my
ability. I seek refuge in
You from the evil of what
I have committed.

I acknowledge Your
favour upon me, and
confess to my sins; forgive
me, for none but You can
forgive sins.²⁷

* اَللّٰهُمَّ اَنْتَ رَبِّيْ، لَا اِلَهَ اِلَّا اَنْتَ، عَلَيكَ
تَوَكَّلْتُ وَاَنْتَ رَبُّ الْعَرْشِ الْعَظِيْمِ.

* مَا شَاءَ اللّٰهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ،
وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ.

* اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، وَاَنَّ
اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا.

* اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِيْ، وَمِنْ
شَرِّ كُلِّ دَابَّةٍ، اَنْتَ آخِذٌ بِنَاصِيَتِهَا، اِنَّ رَبِّيْ
عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ.

✽ Allāhumma anta rabbī
lā ilāha illā anta ‘alayka
tawakkaltu wa anta rabbul
‘arshil ‘azīm.

✽ Mā shā’allāhu kāna,
wa mā lam yasha’ lam
yakun, wa lā ḥawla wa lā
quwwata illā billāhil
‘aliyyil ‘azīm.

✽ A‘lamu annallāha ‘alā
kulli shay’in qadīr, wa
annallāha qad aḥāṭa bi
kulli shay’in ‘ilmā.

✽ Allāhumma innī
a‘ūdhu bika min sharri
nafsi, wa min sharri kulli
dābbatin anta ākhidhum
bināṣiyatihā, inna rabbī
‘alā ṣirāṭim mustaqīm.

✽ O Allāh! You are my
Lord, there is no god, but
You. In You do I put my
complete trust, and You
are the Lord of the
Mighty Throne.

✽ What Allāh Wills,
happens; and what He
does not Will, does not
happen; and there is no
Power nor Strength, save
that of Allāh, the Most
High, the Great.

✽ Know that indeed,
Allāh has Power over all
things and that indeed,
Allāh comprehends all
things in His Knowledge.²⁸

✽ O Allāh! I seek Your
protection from the evil of
my self, and from the evil
of every moving creature
which You have under
Your control. Indeed, my
Lord is on the straight
path (in terms of Truth
and Justice).²⁹

* يَا حَيُّ يَا قَيُّوْمُ، بِرَحْمَتِكَ أَسْتَغِيْثُ، وَمِنْ
عَذَابِكَ أَسْتَجِيْرُ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ، وَلَا
تَكِلْنِيْ إِلَى نَفْسِيْ وَلَا إِلَى أَحَدٍ مِنْ خَلْقِكَ
طَرْفَةَ عَيْنٍ.

* اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ،
وَأَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوْذُ بِكَ
مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوْذُ بِكَ مِنْ غَلَبَةِ
الدَّيْنِ وَقَهْرِ الرِّجَالِ.

* اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا
وَالْآخِرَةِ.

✽ Yā Ḥayyu Yā
Qayyūm, biraḥmatika
astaghīth, wa min
‘adhābika astajīr, aṣliḥ lī
sha’ nī kullahū, wa lā
takilnī ilā nafsī wa lā ilā
aḥadim min khalqika
ṭarfata ‘ayn.

✽ Allāhumma innī
a‘ūdhu bika minal hammi
wal ḥazan, wa a‘ūdhu
bika minal ‘ajzi wal kasal,
wa a‘ūdhu bika minal
jubni wal bukhl, wa
a‘ūdhu bika min
ghalabatiddayn wa
qahrir-rijāl.

✽ Allāhumma innī
as’alukal ‘āfiyata
fiddunyā wal ākhirah.

✽ The Ever-Living, the
Self-Subsisting (by
Whom all subsist). I seek
help through Your Mercy
and protection from Your
Punishment. Set right all
my affairs, and do not
leave me to myself or to
anyone from Your
creation, even for the
blink of an eye.³⁰

✽ Allāh! I seek refuge in
You against anxiety and
grief, and I seek refuge in
You from weakness and
laziness, and I seek refuge
in You from cowardice
and greed, and from
unbearable debt and from
the oppression of
people.³¹

✽ Allāh! I beseech You
to grant me safety in this
world as well as in the
Hereafter.

* اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ
الدَّائِمَةَ فِيْ دِيْنِيْ وَدُنْيَايَ وَاَهْلِيْ وَمَالِيْ.

* اَللّٰهُمَّ اسْتُرْ عَوْرَاتِيْ وَاْمِنْ رَّوْعَاتِيْ.

* اَللّٰهُمَّ احْفَظْنِيْ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِيْ،
وَعَنْ يَمِيْنِيْ وَعَنْ شِمَالِيْ وَمِنْ فَوْقِيْ، وَاَعُوْذُ
بِعَظَمَتِكَ اَنْ اُغْتَالَ مِنْ تَحْتِيْ.

* اَللّٰهُمَّ اَنْتَ خَلَقْتَنِيْ وَاَنْتَ تَهْدِيْنِيْ، وَاَنْتَ
تُطْعِمُنِيْ وَاَنْتَ تَسْقِيْنِيْ، وَاَنْتَ تُمِيتُنِيْ وَاَنْتَ
تُحْيِيْنِيْ، وَاَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

✽ Allāhumma innī
as'alukal 'afwa wal
'āfiyata wal mu'āfātad
dā'imata fī dīnī wa
dunyāya wa ahlī wa mālī.

✽ Allāhummastur
'awrātī wa āmin raw'ātī.

✽ Allāhummaḥfaznī min
bayni yadayya wa min
khalḥī wa 'an yamīnī
wa 'an shimālī wa min
fawqī, wa a'ūdhu
bi'azāmatika an ughtāla
min taḥtī.

✽ Allāhumma anta
khalaqtanī wa anta
tahdīnī, wa anta tuṭ'imunī,
wa anta tasqīnī, wa anta
tumītunī, wa anta tuḥyīnī,
wa anta 'alā kulli shay'in
qadīr.

✽ O Allāh! I ask You
safety, security and
permanent protection in
relation to my religion,
worldly affairs, family
and property.³²

✽ O Allāh! Conceal my
faults and defects and lay
to rest my fears.

✽ O Allāh! Protect me
from the front, the rear,
the right, the left and from
above; I seek refuge in
Your Magnificence, in the
event that I may suddenly
be destroyed from
beneath.³³

✽ O Allāh! You created
me, and You guide me,
and You provide me with
food, and You provide me
with drink; and You shall
cause me to die, and You
shall give me life
(resurrect me); and You
have Power over all
things.³⁴

* أَصْبَحْنَا [أَمْسَيْنَا] عَلَى فِطْرَةِ الْإِسْلَامِ، وَعَلَى
كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَعَلَى مِلَّةِ أَبِيْنَا
إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا، وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

* اَللّٰهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا، وَبِكَ
نَحْيَا وَبِكَ نَمُوتُ، وَعَلَيْكَ نَتَوَكَّلُ وَإِلَيْكَ
النُّشُورُ [الْمَصِيرُ].

* أَصْبَحْنَا [أَمْسَيْنَا] وَأَصْبَحَ [وَأَمْسَى] الْمَلِكُ
لِلَّهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

✴ Aşbaḥnā ‘alā fiṭratil islām, wa ‘alā kalimatil ikhlāṣ, wa ‘alā dīni nabiyyinā Muḥammadin ṣallallāhu ‘alayhi wa ālihi wa sallam, wa ‘alā millati abīnā Ibrāhīma ḥanīfan musliman wa mā kāna minal mushrikīn. (In the evenings, recite: amsaynā instead of aşbaḥnā).

✴ Allāhumma bika aşbaḥnā wa bika amsaynā, wa bika naḥyā wa bika namūtu, wa ‘alayka nata wakkalu wa ilaykan nushūr. (In the evenings, recite: wa ilaykal maṣīr, instead of wa ilaykan nushūr).

✴ Aşbaḥnā wa aşbaḥal mulku lillāhi wal ḥamdu lillāhi rabbil ‘ālamīn. (In the evenings, recite: amsaynā wa amsal mulku, instead of aşbaḥnā wa aşbaḥal mulku).

✴ We enter this morning with the natural purity of Islām, with the Words of Sincerity, with the religion of our Prophet Muḥammad (Blessings and Peace be upon him and his family) and in accordance with the faith of our father Ibrāhīm, who was by nature an upright Muslim; and he was not from the idolaters.³⁵

✴ Allāh! We enter the day and the night through Your Power and Mercy. We live and die through You, and on You do we depend, and in Your Presence will we be resurrected.³⁶

✴ We, and the entire Kingdom of Allāh have risen this morning, purely for the sake of Allāh; and all Praise be to Allāh, Lord of the Worlds.

* اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ خَيْرَ هٰذَا الْيَوْمِ [هٰذِهِ
اللَّيْلَةِ] فَتَحَهُ [هَآ] وَنَصْرَهُ [هَآ] وَنُوْرَهُ [هَآ]
وَبَرَكَتَهُ [هَآ] وَهُدَاهُ [هَآ].

* اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ خَيْرَ هٰذَا الْيَوْمِ [هٰذِهِ
اللَّيْلَةِ] وَخَيْرَ مَا فِيْهِ [هَآ] وَخَيْرَ مَا قَبْلَهُ
[هَآ] وَخَيْرَ مَا بَعْدَهُ [هَآ]. وَأَعُوْذُ بِكَ مِنْ
شَرِّ هٰذَا الْيَوْمِ [هٰذِهِ اللَّيْلَةِ] وَشَرِّ مَا فِيْهِ
[هَآ] وَشَرِّ مَا قَبْلَهُ [هَآ] وَشَرِّ مَا بَعْدَهُ [هَآ].

✽ Allāhumma innī
as'aluka khayra hādhal
yawm fathāhū wa naṣrahū
wa nūrahū wa barakatahū
wa hudāh. (In the
evenings, recite: hādhihil
laylah fathāhā wa naṣrahā
wa nūrahā wa barakatahā
wa hudāhā).

✽ Allāhumma innī
as'aluka khayra hādhal
yawm wa khayra mā fīhi
wa khayra mā qablahū
wa khayra mā ba'dahū,

wa a'ūdhu bika min sharri
hādhal yawm wa sharri
mā fīhi wa sharri mā
qablahū wa sharri mā
ba'dahū. (In the evenings
recite: hādhihil laylah and
fīhā, qablahā and
ba'dahā).

✽ O Allāh! I ask of You
the best of this day, its
(spiritual) openings, its
help, its light, its blessings
and its guidance.³⁷

✽ O Allāh! I ask of You
the goodness of this day,
the best of what is in it,
and the best of what is
before it; and the best
of that which is after it;

and I seek Your protection
against the evil of this day,
the evil that is in it, and the
evil of that which is before
it, and the evil of that
which is after it.

* اَللّٰهُمَّ مَا اَصْبَحَ [اَمْسَى] بِيْ مِنْ نِّعْمَةٍ اَوْ
بِاَحَدٍ مِّنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ
فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ عَلَى ذٰلِكَ.

* سُبْحَانَ اللهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَى
نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ. (ثَلَاثًا)

* سُبْحَانَ اللهِ الْعَظِيْمِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ
وَرِضَى نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ.
(ثَلَاثًا)

✽ Allāhumma mā aṣḥaḥa
bī min ni‘matin aw
bi’ahadim min khalqika
faminka waḥdaka lā
sharīka laka falakal
ḥamdu walakash-shukru
‘alā dhālik. (In the
evenings recite: amsā
instead of aṣḥaḥa)

✽ Subḥānallāhi wa bi
ḥamdihī ‘adada khalqihī
wa riḍā nafsihī wa zinata
‘arshihī wa midāda
kalimātihī. (3 times)

✽ Subḥānallāhil ‘azīm
wa bi ḥamdihī ‘adada
khalqihī wa riḍā nafsihī
wa zinata ‘arshihī wa
midāda kalimātihī.
(3 times)

✽ Allāh! Whatever
bounty has come my way,
or the way of any of Your
creation this morning, has
indeed come from You.
You have no partner, and
to You belong all Praises
and all Thanks.³⁸

✽ Glory and Praise be to
Allāh, equal to the
number of His Creation,
to the extent of His
Pleasure, to the weight of
His Throne, and the ink
that it would take to write
His Words.³⁹ (3 times)

✽ Glory and Praise be to
Allāh, the Magnificent,
equal to the number of
His Creation, to the extent
of His Pleasure, to the
weight of His Throne, and
the ink that it would take
to write His Words.⁴⁰
(3 times)

* سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ،

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ،

سُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ،

سُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ.

* الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ،

الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ،

الْحَمْدُ لِلَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ،

الْحَمْدُ لِلَّهِ عَدَدَ مَا هُوَ خَالِقٌ.

✽ Subḥānallāhi ‘adada
mā khalaqa fīssamā’i,

Subḥānallāhi ‘adada
mā khalaqa fīl’arḍi,

Subḥānallāhi ‘adada
mā bayna dhālik,

Subḥānallāhi ‘adada
mā huwa khāliq.

✽ Alḥamdulillāhi ‘adada
mā khalaqa fīssamā’i,

Alḥamdulillāhi ‘adada
mā khalaqa fīl’arḍi,

Alḥamdu lillāhi ‘adada
mā bayna dhālik,

Alḥamdulillāhi ‘adada
mā huwa khāliq.

✽ Glory be to Allāh,
equal to the number of His
creation in the Heavens;
Glory be to Allāh, equal
to the number of His
creation on earth;
Glory be to Allāh, equal
to the number of His
creation between them;
Glory be to Allāh, equal
to the number of Him
being the Creator.

✽ All Praise be to Allāh,
equal to the number of His
creation in the Heavens;
All Praise be to Allāh,
equal to the number of His
creation on earth;
All Praise be to Allāh,
equal to the number of His
creation between them;
All Praise be to Allāh,
equal to the number of
Him being the Creator.

* لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ،
لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ،
لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ مَا بَيْنَ ذَلِكَ،
لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ مَا هُوَ خَالِقٌ.

* اللَّهُ أَكْبَرُ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ،
اللَّهُ أَكْبَرُ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ،
اللَّهُ أَكْبَرُ عَدَدَ مَا بَيْنَ ذَلِكَ،
اللَّهُ أَكْبَرُ عَدَدَ مَا هُوَ خَالِقٌ.

✴ Lā ilāha illallāhu
‘adada mā khalaqa
fīssamā’i,

Lā ilāha illallāhu ‘adada
mā khalaqa fil’arḍi,

Lā ilaha illallāhu ‘adada
mā bayna dhālik,

Lā ilāha illallāhu ‘adada
mā huwa khāliq.

✴ Allāhu akbaru ‘adada
mā khalaqa fīssamā’i,

Allāhu akbaru ‘adada
mā khalaqa fil’arḍi,

Allāhu akbaru ‘adada
mā bayna dhālik,

Allāhu akbaru ‘adada
mā huwa khāliq.

✴ There is no god, but
Allāh, equal to the number
of His creation in the
Heavens;

There is no god, but Allāh,
equal to the number of His
creation on earth;

There is no god, but Allāh,
equal to the number of His
creation between them;

There is no god, but Allāh,
equal to the number of
Him being the Creator.

✴ Allāh is the Greatest,
equal to the number of His
creation in the Heavens;

Allāh is the Greatest, equal
to the number of His
creation on earth;

Allāh is the Greatest, equal
to the number of His
creation between them;

Allāh is the Greatest, equal
to the number of Him
being the Creator.

* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

عَدَدَ مَا خَلَقَ فِي السَّمَاءِ،

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ عَدَدَ

مَا خَلَقَ فِي الْأَرْضِ،

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ عَدَدَ

مَا بَيْنَ ذَلِكَ،

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ عَدَدَ

مَا هُوَ خَالِقٌ.

✽ Lā ḥawla walā
quwwata illā billāhil
‘aliyyil ‘aẓīmi ‘adada mā
khalaqa fīssamā’i,

Lā ḥawla walā quwwata
illā billāhil ‘aliyyil ‘aẓīmi
‘adada mā khalaqa
fil’arḍi,

Lā ḥawla walā quwwata
illā billāhil ‘aliyyil ‘aẓīmi
‘adada mā bayna dhālik,

Lā ḥawla walā quwwata
illā billāhil ‘aliyyil ‘aẓīmi
‘adada mā huwa khāliq.

✽ There is no Power nor
Strength except with
Allāh the Exalted, the
Mighty, equal to the
number of His creation
in the Heavens;

There is no Power nor
Strength except with
Allāh the Exalted, the
Mighty, equal to the
number of His creation
on earth;

There is no Power nor
Strength except with
Allāh the Exalted, the
Mighty, equal to the
number His creation
between them (Heaven
and earth);

There is no Power nor
Strength except with
Allāh the Exalted, the
Mighty, equal to the
number of Him being
the Creator.

* لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ
 الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى
 كُلِّ شَيْءٍ قَدِيرٌ، عَدَدَ كُلِّ ذَرَّةٍ أَلْفَ مَرَّةٍ.
 (ثَلَاثًا)

* اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ
 مِفْتَاحِ بَابِ رَحْمَةِ اللَّهِ، عَدَدَ مَا فِي عِلْمِ
 اللَّهِ، صَلَاةً وَسَلَامًا دَائِمِينَ بِدَوَامِ مُلْكِ اللَّهِ،
 وَعَلَى إِلِهِ وَصَحْبِهِ عَدَدَ كُلِّ ذَرَّةٍ أَلْفَ مَرَّةٍ.
 (ثَلَاثًا)

✽ Lā ilāha illallāhu
waḥdahū lā sharīka
lahū, laḥul mulku wa
laḥul ḥamdu yuḥyī wa
yumītu wa huwa ‘alā
kulli shay’in qadīr,
‘adada kulli dharratin
alfa marrah.

(3 times)

✽ Allāhumma ṣallī wa
sallim ‘alā sayyidinā
Muḥammadin miftāḥi
bābi raḥmatillāhi ‘adada
mā fī ‘ilmillāhi, ṣalātan
wa salāman dā’imayni
bidawāmi mulkillāhī,
wa ‘alā ālihi wa ṣaḥbihī
‘adada kulli dharratin
alfa marrah.

(3 times)

✽ There is no god, but
Allāh. He is One. He has
no partner. His is the
Kingdom, and His is the
Praise. He gives life and
death, and He has Power
over all things; equal to
the number of every atom
a thousand times.

(3 times)

✽ O Allāh! Send Peace
and Salutations upon our
master Muḥammad, the
key to the Door of Your
Mercy, equal to the
number of Your
Knowledge; an
Everlasting Peace and
Salutation in Your
Everlasting Dominion,
is showered upon his
family and Companions;
equal to the number of
every atom a thousand
times. (3 times)

✽ فِي كُلِّ لَحْظَةٍ أَبَدًا، عَدَدَ خَلْقِهِ وَرَضَى
نَفْسِهِ وَزَنَةَ عَرْشِهِ وَمَدَادَ كَلِمَاتِهِ.

*Ḥabīb 'Umar ibn Sālim ibn Ḥafīth recommends
that after the recitation of the Wird al-Laṭīf or
any Awrād, the supplicant should say:*

✽ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ
الرَّحِيمُ الْحَيُّ الْقَيُّومُ الَّذِي لَا يَمُوتُ وَأَتُوبُ
إِلَيْهِ، رَبِّ اغْفِرْ لِي. (٢٧ مَرَّةً)

✽ أَسْتَغْفِرُ اللَّهَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ.
(٢٧ مَرَّةً)

✽ Fī kulli laḥẓatin
abadan, ‘adada khalqihī
wa riḍā nafsihī wa
zinata ‘arshihī wa
midāda kalimātihī.

✽ At every moment,
forever, to the number
of His Creation, to the
extent of His Pleasure,
to the weight of His
Throne, and the ink that
it would take to write
His Words.

***Ḥabīb ‘Umar ibn Sālim ibn Ḥafīth recommends
that after the recitation of the Wird al-Laṭīf or
any Awrād, the supplicant should say:***

✽ Astaghfirullāhalladhī
lā ilāha illā huwar
raḥmānur raḥīmul ḥayyul
qayyumul ladhī lā yamūtu
wa atūbu ilayhi,
rabbighfirī.
(27 times)

✽ I seek refuge in Allāh.
There is no god but Him,
the Most Compassionate,
the Most Merciful; the
Ever-Living, the Self-
Subsisting; He Who never
dies; I repent to Him.
O Lord forgive me!
(27 times)

✽ Astaghfirullāha
lilmu’minīna wal
mu’mināt.
(27 times)

✽ I ask Allāh to forgive
all believing men and
believing women.
(27 times)

ENDNOTES

¹**Dhikrullāh** (remembrance of Allāh); **Dhikr**: invocation; a generic term that includes categories such as *awrād* (sing. *wird*) and *aḥzāb* (sing. *ḥizb*) that are usually translated as litanies. A **wird** is a litany one chooses to recite for invocatory purposes, while a **ḥizb** has a more restricted meaning and application. In the context of **Dhikr** it refers to a litany that is designed for purposes of protection and safeguarding e.g. the *Ḥizb Al-Baḥr* (Litany of the Sea).

²**Bondsman**: slave (lit. and fig.); servant; servitude and obedience to Allāh.

³**Cubit**: an ancient measure of length, approximately equal to the length of a forearm.

⁴**Imām Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn Al-Mughīrah Al-Bukhārī (Abū 'Abdullāh)** was born on the 13th of Shawwāl in the year 194 A.H/ 773 C.E, in Bukhāra, in the Province of Khurusān. The Imām died on the 1st of Shawwāl in the year 256 A.H/835 C.E, and was buried in Khurtank, a village near Samarkand. It is said, that before compiling his *Ṣaḥīḥ*, Imām Al-Bukhārī had a dream in which he saw the Prophet ﷺ.

In the dream, Imām Al-Bukhārī was using a fan to drive away the flies from the Prophet ﷺ. The dream was

interpreted to mean that he would be driving away the falsehood that had been levelled against the Noble Prophet ﷺ. Imām Al-Bukhārī said: “I compiled my book ‘The *Ṣaḥīḥ*’ over sixteen years, and extracted six hundred thousand (600,000) Ḥadīth, and made it evidence between myself and Allāh, the Most High”. The Imām began collecting Ḥadīth at the tender age of ten.

⁵**Muslim ibn al-Ḥajjāj, Abū al-Ḥusayn** was born in the year 202 A.H/781 C.E and died in the year 261 A.H/840 C.E. A very famous compiler of Ḥadīth, whose collection is known as the *Ṣaḥīḥ Muslim*, which ranks among the six major collections.

⁶**Abū ‘Īsā Muḥammad Al-Tirmidhī** was born in the year 209 A.H/788 C.E. and died in the year 279 A.H/858 C.E. Like Imām Al-Bukhārī, Imām Al-Tirmidhī was one of the six main compilers of the Ḥadīth. Although he was blind, Imām Al-Tirmidhī travelled extensively. He is said to have resided in the area of Balkh.

⁷**Ibn Mājah** was born in the year 209 A.H/788 C.E and died in the year 273 A.H/852 C.E. His full name was Abū ‘Abdullāh Muḥammad ibn Yazīd al-Rabā’ī al-Qazwīni ibn Mājah. He was one of the six principal compilers of Islamic traditions in Sunnī Islām. He travelled widely in search of knowledge and the Ḥadīth.

⁸*Sūrah al-Ikhlāṣ*

Abū Hurayrah  relates that the Prophet  said: “*Sūrah al-Ikhlāṣ* (Sūrah 112) equals one third of the Qur’ān.” (Narrated by Muslim). According to al-Ṭabarānī, Abū Hurayrah  narrates that the Prophet  said: “Whosoever recites *Sūrah al-Ikhlāṣ* eleven times, it is as if he has read the Qur’ān four times; and he would be the best among the people of the earth, as long as he fears Allāh.”

‘Ā’isha  narrated that a companion, who led an expedition for the Prophet , would lead the prayer and end the Qur’ānic recitation with *Qul huwallāhu aḥad*. When they returned this was mentioned to the Prophet  who said: “Ask him why he does so,” which they did. He replied: “It is the attribute of *al-Raḥmān* (The All-Merciful) and I love to recite it.” So the Prophet  said: “Tell him that Allāh Loves him.”

Anas  relates that a man said to the Envoy of Allāh: “I love *Sūrah al-Ikhlāṣ*.” He told him: “The love of it will admit you to Paradise.” (al-Tirmidhī)

^{9/10}*Sūrah al-Falaq and Sūrah al-Nās (Al-Mu’awwadhatayn)*

‘Uqbah bin ‘Āmir  relates that once, when he and the Prophet  were walking between Juḥayfā and al-Abwā, they were struck by a gust of wind and (were shrouded

in) intense darkness. Thereupon the Prophet ﷺ began to recite *Qul a'ūdhu birabbil falaq* and *Qul a'ūdhu birabbil nās* (Sūrah 113 and 114 respectively). The Prophet ﷺ then said: “O ‘Uqbah seek protection from Allāh by them, for there is nothing comparable to them when seeking protection.” (Narrated by Ibn Dāwūd)

The ‘Allāmah Ibn Ḥajar said, in relation to this Ḥadīth, in his commentary on the *Mishkāṭ*: “There is nothing more effective in removing and protecting (oneself from) black magic, than reading these (*Sūrahs*) on a regular basis, especially after each prescribed prayer, as we have tried (this and found it to be so).

¹¹ ***Rabbi a'ūdhu bika min hamazātish...***

It is narrated in a Ḥadīth that the Prophet ﷺ asked for protection against Satan and his followers (with the above formula). It is also the formula preferred by Imām al-Ḥaddād and is revealed in the Qur’ān in *Sūrah al-Mu'munūn* (Sūrah 23, verses 97-98). Imām al-Ghazālī included it among the invocations of wuḍū, and many ‘Ulamā have taken it from him, and approved of it.

‘Amr ibn Shubayb رحمه الله relates from his father, who in turn related it from his father that: “The Prophet ﷺ taught us (the following) words to say when we awoke from our sleep with a startle: In the Name of Allāh, I

seek refuge in the complete words of Allāh from His anger, His punishment and from the evil among His creation; and my Lord, I seek refuge in You from the insinuations of devils and I seek refuge in You, my Lord, in their presence.

¹² ***Afaḥasibtum annamā khalaqnākum...***

Al-Baghawi narrated that Anas ؓ said: “‘Ali ibn Mas‘ūd ؓ passed-by an afflicted man and he recited the verses *Afaḥasibtum annamā khalaqnākum 'abathan...* to the end of the *Sūrah* (Sūrah 23, verses 115-118) and the man was cured; so the Prophet ﷺ said: “By the One in Whose Hand lies my soul, if a man with certainty was to read it on a mountain, it (the mountain) would perish.”

Muḥammad bin Ibrāhīm narrated from his father, that the Prophet ﷺ sent him on an expedition, and he ordered them to read the above verses in the evenings and mornings. He said they did so and they were protected and victorious.

¹³ ***Fa subḥānallāhi ḥīna tumsūna wa ḥīna tuṣbiḥūn...***

Abū Dāwūd narrated in his book of Sunan from Ibn ‘Abbās ؓ that the Prophet ﷺ said: “Whosoever recites in the morning, *Fa subḥānallāhi ḥīna tumsūna wa ḥīna tuṣbiḥūn...* until *wa kadhālika tukhrajūn* (Sūrah 30, verses 17-19), will obtain the reward he missed that day;

and whosoever recites it in the evening, will obtain the reward he missed that night.

¹⁴ ***A'ūdhu billāhis samī'il 'alīmi minash shaytānir rajīm.***

Ma'qal bin Yasār ؓ narrated that the Prophet ؐ said: “Whosoever recites *A'ūdhu billāhis samī'il 'alīmi minash shaytānir rajīm*, three times and recites the last three verses of Sūrah al-Ḥashr (Sūrah 59, verses 22-24), Allāh will appoint seventy thousand angels who will pray for him until sundown, and if he dies that day, he will die a martyr; and whosoever recites these verses at sundown, he shall achieve the same.

¹⁵ ***Law anzalnā hādhal qurāna 'alā jabalil ...***

There are two ideas associated in men's minds with a mountain: one is its height, and the other that it is rocky, stony and hard. Now comes the metaphor: the Revelation of God is so sublime that even the highest mountains humble themselves before it. The Revelation is so powerful and convincing that even the hard rock splits asunder under it. Will man then be so arrogant as to consider himself superior to it, or so hard-hearted as not to be affected by its powerful Message? The answer is “No” for unspoilt man; and “Yes” for man when degraded by sin to be the vilest of creatures.

¹⁶ ***Salāmun ‘alā nūḥin fil’ālamīn...***

Ibn ‘Asākir narrated that Abī Umāmah رضي الله عنه said that the Prophet ﷺ said: “Whosoever recites in the evening, *Salāmun ‘alā nūḥin fil’ālamīn. Innā kadhālika najzil muḥsinīn. Innahū min ‘ibādinal mu’minīn*, no scorpion will sting him that night.

¹⁷ ***A ‘ūdhu bikalimātillāhit tammāti min sharri mā khalaq...***

In Ṣaḥīḥ Muslim it is narrated from Abū Hurayrah رضي الله عنه that the Prophet ﷺ said: “Whosoever says at nightfall, *A ‘ūdhu bikalimātillāhit tammāti min sharri mā khalaq*, no harm shall affect him.

And in another Ḥadīth, a man came to the Prophet ﷺ and said: “What an affliction I received from a scorpion last night!” The Prophet ﷺ replied: “If you had said, when night fell, *A ‘ūdhu bikalimātillāhit tammāti min sharri mā khalaq*, it would not have harmed you.”

¹⁸ ***Bismillāhilladhī lā yaḍurru...***

Al-Tirmidhī and Abū Dāwūd narrated that ‘Uthmān ibn ‘Affān رضي الله عنه said that the Prophet ﷺ said: “Whosoever says: *Bismillāhilladhī lā yaḍurru ma’asmihī shay’un fil arḍi wa lā fīssamā’i wa huwas samī’ul ‘alīm*, three times, no harm shall come to them.” And in another narration: “No sudden affliction will reach him.”

¹⁹ ***Allāhumma innī aṣbaḥtu minka...***

Ibn Assuni narrated that Ibn ‘Abbās رضي الله عنه said that the Prophet ﷺ said: “Whosoever says, *Allāhumma innī aṣbaḥtu minka fī ni‘matin wa ‘āfiyatin wa sitrin, fa‘atmim ni‘mataka ‘alayya wa ‘āfiyataka wa sitraka fiddunyā wal ‘ākhirah*, three times in the morning and evening, makes it incumbent upon Allāh to complete His provisions upon him.

²⁰ ***Allāhumma innī aṣbaḥtu ush-hiduka...***

Abū Dāwūd narrated that Anas bin Mālīk رضي الله عنه said that the Prophet ﷺ said: “When one says, *Allāhumma innī aṣbaḥtu ush-hiduka wa ush-hidu ḥamalata ‘arshika...* (until the end of the *du‘ā*), Allāh will free a quarter of him from the fire, and if he recites it twice, Allāh will free half of him, and if he recites it three times, Allāh will free three quarters of him, and if he recites it four times, (Allāh will) free him from the fire.”

²¹ ***Alḥamdulillāhi rabbil ‘ālamīn, ḥamdan ...***

Imām al-Nawawī narrates in his book, *Al-Adhkār*, in the chapter on ‘Praise’ (*Al-Ḥamd*), that Abī Naṣr al-Tammār, on the authority of Muḥammad ibn al-Naḍr رضي الله عنه, said: “Ādam عليه السلام said to Allāh: ‘O Lord, you have occupied my time with hard work to earn a living, so teach me something that encompasses all praise and all glorification.’ So Allāh revealed to him: O Ādam, say three times in the morning and evening, *Alḥamdulillāhi*

rabbil 'ālamīn, ḥamdan yuwāfi ni'amahū wa yukāfi'u mazīdah. This encompasses all Praise and Glorification.”

²² ***Āmantu billāhil 'aẓīm, wa kafartu biljibtī ...***

Al-Ḥāfiẓ al-Mundharī narrated in *al-Targhīb wa al-Tarhīb* from Makā'id al-Shayṭān of ibn Abī al-Dunyā that 'Urwah ibn Zubayr would seek protection by reading, three times in the morning and three times at night, *Āmantu billāhil 'aẓīm, wa kafartu biljibtī waṭṭāghūti, wastamsaktu bil'urwatil wuthqā, lanfiṣāma lahā wallāhu samī'un 'alīm.*

²³ ***Raḍītu billāhi rabban wa bil'islāmi dīnā ...***

Thawbān ﷺ narrates that the Prophet ﷺ said: “Whosoever says, *Raḍītu billāhi rabban wa bil'islāmi dīnā, wa biMuḥammadin ṣallallāhu 'alayhi wa ālihi wasallama nabiyyan wa rasūlā*, Allāh will suffice him (is sufficient for him).

Al-Ḥabīb Aḥmad bin 'Alawī Jamal al-Layl said that one of the reasons for a good ending (*ḥusnā al-khātimah*) is diligence in his prayer.

²⁴ ***Ḥasbiyallāhu lā ilāha illā huwa ...***

Abū Dardā' ﷺ narrates that the Prophet ﷺ said: “Whosoever says in the morning and evening, *Ḥasbiyallāhu lā ilāha illā huwa 'alayhi tawakkaltu wa*

huwa rabbul 'arshil 'azīm, Allāh will suffice all his matters – (both) worldly and in the Hereafter.

²⁵ ***Invoking blessings and prayers upon the Prophet ﷺ***

The Prophet ﷺ said: “He who invokes blessings and prayers upon me in the morning and evening ten times, my intercession for him will be incumbent on me.” He also said: “Whosoever invokes blessing and prayers upon me once, Allāh will bless him ten times.”

The Ḥadīths on the merits of invoking blessings upon the Prophet ﷺ are many, and many books have been written on this.

²⁶ ***Allāhumma innī as'aluka min fujā'atil khayr ...***

Anas ؓ narrates that the Prophet ﷺ used to recite, in the morning and evenings, *Allāhumma innī as'aluka min fujā'atil khayr, wa a'ūdhu bika min fujā'atish sharr*.

²⁷ ***Sayyid al-Istighfār (the Master of Asking Forgiveness)***

In the *Ṣaḥīḥ al-Bukhārī*, Shaddād ibn 'Aws narrates that the Prophet ﷺ said: “The master of istighfār (asking forgiveness) is: *Allāhumma anta rabbī lā ilāha illā anta...* (until the end of the du‘ā)” and then he said:

“Whosoever says it with certainty in the morning and dies on that day, will enter Paradise.”

^{28/29} *Allāhumma anta rabbī lā ilāha illā anta 'alayka ...*

Ṭāriq ibn Ḥabīb said: “A man came to Abī Dardā and said, ‘O Abā Dardā your house is burning!’ He replied: ‘No, it is not. Allāh, the Almighty, would never allow that – based on the words I heard from the Envoy of Allāh ﷺ. Whosoever says this (below) at daybreak, no affliction will befall him until night time, and

whosoever says this (below) at the end of sunset, no affliction will befall him until the following morning; *Allāhumma anta rabbī lā ilāha illā anta 'alayka tawakkaltu ...* (until the end of the *du'ā*).” And in another narration: “Nothing that he dislikes will befall him, his family or his possessions, and I have said those words today and they are: *Allāhumma anta rabbī lā ilāha illā anta 'alayka tawakkaltu ...* (until the end of the *du'ā*). Then Abū Dardā rose, headed towards his house, and everyone followed him. When they arrived at his house, they found that all the surrounding houses had burnt except his house.

³⁰ *Yā Ḥayyu Yā Qayyūm, biraḥmatika astaghīth ...*

Anas رضي الله عنه narrates that when a matter worried the Prophet ﷺ, he would say: “*Yā Ḥayyu Yā Qayyūm, biraḥmatika astaghīth, wa min 'adhābika astajīr, aṣliḥ lī sha'nī kullahū, wa lā takilnī ilā nafsī wa lā ilā aḥadim min khalqika ṭarfata 'ayn.*”

³¹ *Allāhumma innī a'ūdhu bika minal hammi wal ḥazan ...*

Abū Sa'īd al-Khuḍarī  narrates that the Envoy of Allāh  once entered the mosque, at a time not appointed for any prescribed prayer. There he saw sitting, a man from the Anṣār, named Abū Umāmah. He said to him: “O Abā Umāmah, why do I see you sitting in the mosque at a time not for any prescribed prayer?” Abū Umāmah replied: “O Envoy of Allāh! I am overwhelmed by grief and debts.” The Envoy of Allāh  said: “Shall I teach you some words by which, if you recite them, Allāh will remove your grief and discharge your debts?” He said: “Yes, O Envoy of Allāh.” The Envoy of Allāh said: “Say, in the morning and evening: *Allāhumma innī a'ūdhu bika minal hammi wal ḥazan, wa a'ūdhu bika minal 'ajzi wal kasal, wa a'ūdhu bika minal jubni wal buḥhl, wa a'ūdhu bika min ghalabatiddayn wa qahrir-rijāl.*” He said: “I did what the Envoy of Allāh asked me to do, and Allāh removed my grief, and discharged my debts.”

^{32/33} *Allāhumma innī as'alukal 'āfiyata ...*

Ibn 'Umar  narrates that the Prophet  used to recite the following *du'ā* in the mornings and evenings: *Allāhumma innī as'alukal 'āfiyata fiddunyā wal ākhirah. Allāhumma innī as'alukal 'afwa wal 'āfiyata wal mu'āfātad dā'imata fī dīnī wa dunyāya wa ahlī wa mālī.*

³⁴ ***Allāhumma anta khalaqtanī wa anta tahdīnī ...***

Samrah bin Jundub  narrates that the Envoy of Allāh  said: “Whosoever says in the morning and evening: *Allāhumma anta khalaqtanī wa anta tahdīnī, wa anta tuṭ‘imunī, wa anta tasqīnī, wa anta tumītunī, wa anta tuḥyīnī, wa anta ‘alā kulli shay’in qadīr*, seven times, there is nothing that he asks Allāh that He would not give.”

In his *Wird al-Kabīr* Imām al-Ḥaddād mentions that this *du‘ā* should be recited seven times.

³⁵ ***Aṣḥaḥnā ‘alā fiṭratil islām ...***

‘Abdurrahmān ibn Abrī  said that the Envoy of Allāh  used to recite, when he rose in the morning: *Aṣḥaḥnā ‘alā fiṭratil islām, wa ‘alā kalimatil ikhlāṣ, wa ‘alā dīni nabiyyinā Muḥammadin ṣallallāhu ‘alayhi wa ālihi wa sallam, wa ‘alā millati abīnā Ibrāhīma ḥanīfan musliman wa mā kāna minal mushrikīn.*

³⁶ ***Allāhumma bika aṣḥaḥnā ...***

Abū Hurayrah  narrated that the Prophet  used to say in the morning: “*Allāhumma bika aṣḥaḥnā wa bika amsaynā, wa bika naḥyā wa bika namūtu, wa ‘alayka natawakkalu wa ilaykan nushūr.*”

³⁷ ***Aṣḥabnā wa aṣḥaḥal mulku lillāhi ...***

It was narrated by Abū Dāwūd ibn Mālik al-‘Ash‘arī  that the Envoy of Allāh  said: “When you rise in the morning, say: *Aṣḥabnā wa aṣḥaḥal mulku lillāhi wal ḥamdu lillāhi rabbil ‘ālamīn... wa sharri mā fīhi wa sharri mā qablahū wa sharri mā ba‘dahū*; and in the evening you should say the same.”

³⁸ ***Allāhumma mā aṣḥaḥa bī min ni‘matin ...***

‘Abdullāh bin Ghannām  narrated that the Envoy of Allāh  said: “He who says, *Allāhumma mā aṣḥaḥa bī min ni‘matin aw bi‘aḥadim min khalqika faminka waḥdaka lā sharīka laka falakal ḥamdu walakash-shukru ‘alā dhālik*, has fulfilled his thanks (towards Allāh) for that day; and he who says it in the evening, has fulfilled his thanks for that night.

^{39/40} ***Subḥānallāhi wa biḥamdihī ‘adada khalqihī ...***

It has been narrated by Juwayriyah Ummil Mu‘minīnah  that the Prophet  left his home one morning after Fajr prayer while Juwayriyah was reciting the *dhikr*. After completing the ḍuḥā prayer, the Prophet  returned home and saw Juwayriyah was still reciting her *dhikr*. He then asked her: “Are you still reciting the *dhikr* since I left? He then said: “When I left you I recited four phrases three times. If you compare them with what you have been reciting since dawn, they are more befitting.” He then recited the above phrases.

The following *Suwar* (pl. for *Sūrah*) and *Āyāt* (pl. for *Āyah*) are found in the *Wird al-Laṭīf*:

<i>Sūrah Al-Ikhlāṣ</i> (112), Verses 1-4	(pg. 18)
<i>Sūrah Al-Falaq</i> (113), Verses 1-5	(pg. 18)
<i>Sūrah Al-Nās</i> (114), Verses 1-6	(pg. 20)
<i>Sūrah Al-Mu'minūn</i> (23), Verses 97-98	(pg. 20)
<i>Sūrah Al-Mu'minūn</i> (23), Verses 115-118	(pg. 22)
<i>Sūrah Al-Rūm</i> (30), Verses 17-19	(pg. 24)
<i>Sūrah Al-Ḥashr</i> (59), Verses 21-24	(pg. 28)
<i>Sūrah Al-Ṣāffāt</i> (37), Verses 79-81	(pg. 28)
<i>Sūrah Al-Tawbah</i> (9), Verse 129	(pg. 32)

FORMULAIC EXPRESSIONS



Mighty and Majestic is He



Exalted and Sublime is He



May Allāh's Blessings and Peace be upon him



May peace be upon him



May Allāh be pleased with him



May Allāh be pleased with them (2)



May Allāh be pleased with them (more than 2)

NOTES ON TRANSLITERATION

a	ا	ḍ	ض
b	ب	ṭ	ط
t	ت	ẓ	ظ
th	ث	‘	ع
j	ج	gh	غ
ḥ	ح	f	ف
kh	خ	q	ق
d	د	k	ك
dh	ذ	l	ل
r	ر	m	م
z	ز	n	ن
s	س	w	و
sh	ش	h	هـ
ṣ	ص	y	ي

LONG VOWELS

ā آ

ī إِيْ

ū أُوْ